

The Red Man.

— HIS PRESENT AND FUTURE. —

"GOD HELPS THEM WHO HELP THEMSELVES"

VOL. XIII.

INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., APRIL, 1896.

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INDIANS OBSERVE ARBOR DAY.

On Thursday the 16th of April our school celebrated Arbor Day. Pennsylvania's Arbor Day had been observed by the schools in the town of Carlisle, the week previous, but to suit the convenience of our distinguished guests who could be with us at no other time, the Indian school celebration was deferred a few days.

The day dawned bright and auspicious. At nine o'clock all gathered in the Assembly Hall where music, singing, declamations and addresses from the visitors formed a rare and interesting program.

On the platform were Dr. W. N. Hailman, Superintendent of the United States Indian Schools, Dr. B. G. Northrop, the great village improvement advocate and Arbor Day man, Capt. Pratt, Mr. Standing and Dr. Daniel.

The band played the opening selection—"Forge in the Forest," which is a very taking descriptive piece composed by Michaelis. The school sang a greeting glee, in pronounced volume of voice; Elizabeth Skye recited "Planting a Tree." Hawley Pierce declaimed upon "Nature"; the choir sang "Oh, the merry, merry, Spring,"; the pupils in Numbers 13 and 14 enacted an appropriate exercise for little folks, which was followed by strong and noble sentiments from the members of class '97, embodying "Facts and Legends about Trees"; the choir sang "Hark, the Summer Birds,"; Edward Peters declaimed an "Ode to the Charter Oak" and then the addresses from the visitors closed the program.

Capt. Pratt in introducing the first speaker said that in the early days of the school, one of the first among the distinguished men of the times to become interested in our work was Dr. B. G. Northrop. He had visited the school before today and was known to some present. Dr. Northrop had served for many years as Superintendent of Public Instruction in the States of Massachusetts and Connecticut. It was through him that the Japanese were introduced into the schools and colleges of New England. He was an eminent educator and it afforded Captain great pleasure to be able to present him as one of the speakers of this occasion.

Dr. Northrop said that he had attended many Arbor Day celebrations but this one was to him the most attractive of any such observances he had witnessed in the last dozen years.

He was particularly impressed by the gems of poetry and prose selected from leading authors and recited by Indian boys and girls representing so many sections of the country, the influence of which would be spread over a vast area. He paid a high tribute to Secretary J. Sterling Morton, the Father of Arbor Day, through whose influence the treeless

plains of the trans-Missouri have been especially enriched. He drew an impressive picture of two homes. The one, of a man who was rich, but very mean. He would not permit his wife to waste her time and money in the cultivation of posies. Her finer nature was crushed out, and she is now in an insane asylum.

The other was the charming home of Secretary and Mrs. Morton in Nebraska. He told how they began life in a very small way in Nebraska City, and how fond of flowers and cultivated gardens was Mrs. Morton. Their humble log cabin on a barren desolate spot had grown into a place of beauty and attractiveness. There are acres of black walnut trees about the Morton home. Mrs. Morton planted the first walnuts while Secretary Morton dug the holes. Dr. Northrop hoped that the Indians would plant trees to beautify their homes.

When Dr. Hailman was introduced, he said that he was proud to learn that so much honor was due to woman. He trusted that the teachers before him would not neglect to impress the lessons given by Dr. Northrop upon the minds of the girls in their charge. When we plant a tree we plant a purpose, and he would have us nurture the purpose as we would a tree in a way to develop the best that is in us and make of ourselves like the tree a blessing and a joy to all around.

Mr. Standing made a few remarks in which he stated that the variety of trees we were planting comprised the Box Elder, Buckeye, White Ash, Norway Maple, Sugar Maple, Silver Maple and Catalpa. He advised that plenty of time be taken and that the trees be planted carefully so that they would grow.

Trees of their own choice were dedicated to Dr. Hailman and Dr. Northrop. The former chose the Norway Maple, because of the sympathy he felt for those who work their way up through struggles and difficulties. Dr. Northrop selected the American white ash, because it is a rapid grower, and for the value of its lumber, combining lightness, elasticity and strength more than any other wood in the world.

After the general exercises the classes separated and went out upon the campus to do the planting.

The beautiful green was dotted with interesting groups of pupils, planting and singing and speaking. There were original poems, and sentiments rendered by several classes and the scene and sounds to an observer from the balcony was one calculated to inspire loyalty to the day as well as to the trees of our land.

ALWAYS AN ENJOYABLE EVENING.

The monthly entertainment given by the Academic Department has been a part of the Carlisle School curriculum from its very beginning, and has always been considered one of its most helpful branches of study.

In the early days of the school, when the majority of the Indian pupils came from camps and were non-English speaking, it was a task to prepare material adapted to the understanding of the pupil, and at the same time produce something appropriate and entertaining, for the occasion.

The latter was not so difficult, for those first crude efforts were always entertaining. Often times original productions were developed which were rendered in broken English and painful if not laughable gesticulations.

We have gradually advanced until now our recitations, declamations, dialogues, and music will compare creditably with schools of any grade, and the monthly entertainment is an event looked forward to in happy expectancy.

In those days, and indeed until within a very few years the speaking was from a plain platform. We have now through the kindness of teachers who loan their bric-a-brac, attained artistic but inexpensive stage effects, with trimmings and decorations, pretty rugs and polished stands on which rest delicate throws; flowers and potted plants here and there round out unattractive corners; Japanese screens with their bright, yellow storks form a pretty background, while landscape etchings on large easels, with busts of eminent men placed in improvised notches add to the effect. The homely blackboard, handsome only when full of algebraic or mathematical problems, is covered with cloth or with Old Glory, draped in easy, accommodating folds. These with the incandescent foot lights in various shades to suit the piece form a scene which delights the eye and is a satisfaction to the lovers of art, to say nothing of the stimulus in art given to the growing youth.

As a fair sample of the exhibitions for the year let us take the March entertainment, which was the last full night we shall probably have this year, as many pupils are leaving for country homes.

On this particular occasion the parts were not all perfectly performed. Some spoke too loud, others could not be heard. There were discrepancies all through, as there always are. These are to be expected. Hence when an over grown boy is before the school in his first attempt and shows his embarrassment, he draws such a store of sympathy from the anxious audience that the effort is pronounced a success.

On the evening of March 26, the above mentioned entertainment was held in Assembly Hall. The band set the ball in motion by playing in much spirit and expression good old Hamburg, with variations, which was in strong contrast to the piping little voices of the wee pupils from No. 13 who followed in cute calisthenic song. The mistakes in motion of these little ones were even more interesting than the song itself. Lottie Horne, Mr. Hendren's pupil, spoke very earnestly and Kate Johnson, Miss Bourassa's pupil, was sprightly in her "Landing of the Pilgrims," while Minnie Colombe, Miss Mosher's pupil, showed considerable ability in an essay on "Children of Cuba."

One of the pleasant things about these entertainments is the absence of jar as the programme progresses. Each participant knows just what he or she is to do and when, for have not printed programs been passed around? There is no announcing of pieces, consequently no loss of time.

Maud Snyder, Miss Peter's pupil, made a good hit in her recital "They're dead," and was well applauded although she could not be heard all over the house. It was a pity, for she spoke with a great deal of expression and earnestness.

A change from recitation to music was received warmly when James Flannery struck up his "Old Kentucky Home," on cornet, accompanied by the band, and while this was going on a picture was building behind the scenes. The horns ceased their vibrations, the arc lights were turned off and the audience for a second or two was in utter darkness. Then the colored foot lights were turned

on, the curtains had been drawn in the dark, and there as by magic was a living historical picture representing George Washington crossing the Delaware. The scene had been previously explained by Miss Bowersox. Those who did not understand will want to know more about the story, while those who knew the story studied the characters in detail. The boat, and the men with intensely earnest faces as they battled with the ice, and the Father of our Country standing in the centre, peering out across the river formed a more realistic picture than any which may be seen in book or on canvas.

Poor Fidelis Check-e-kah-las of No. 1 school followed this scene. His battle with the English quite equalled the gallant Revolutionary patriots in their battle with the ice. He won the hearts of all, if he could not say his piece quite as well as he thought he could before he began.

The pathos of this effort was pushed aside by the small fry of No. 14, Miss Hamilton's pupils, filing upon the platform and singing the song of the grass-blades and the brooklet. They were a little timid and did not let their voices out as we often hear them in the school-room, but the voice of the audience burst forth sufficiently in the next scene when Solomon Miller, Miss Carter's pupil, came upon the platform to learn his piece. He made a determined effort, starting off bravely after each interruption. There were all sorts of calls from behind the curtain, to come carry in the wood and the like. This was perhaps the most laughable recitation of the evening, and the boy behind the scenes who did the barking deserves a medal for his perfect imitation. The excellent piano music forms no inconspicuous part of these programs. Mrs. Sawyer's pupils show the effect of pains-taking instruction as well as persistent practice. Edith Smith and Mabel Buck played most beautifully the "Charge of Uhlans" by Bohn. It is a bright selection, and their nimble fingers and graceful touch of the keys bring out all that there is in it.

Miss Silcott's pupil, Julia James, recited "The Rose" in good form. She was dressed in white and held in her hand a rose as she spoke in voice showing cultivation but rather light for such a large hall now full of uneasy children.

The girls' glee club and the concert club of the school composed of both girls and boys favored the audience with some selections of a high order.

Brother Jonathan and John Bull, recited by Artie Miller, Miss Cochran's pupil, brought out the laugh. He did his part well, while there never was a more perfect John Bull than Martin Wheelock.

Albert Nash, class '97, Miss Cutter's pupil, restored the dignity of the occasion, by giving a very creditable declamation upon American Citizenship and its Duties. Hattie Woodfin, Miss Bowersox' pupil, told us how to be beautiful and Amelia Killbull, Miss Weekley's pupil, rendered "Ben Hazard's Guest," in a voice too low to be heard. Thomas Tygar, Mr. Spray's pupil, gave Hosea Bigelow's Reconstruction speech in March Meetin' in voice sufficiently loud but not distinct.

The band played another popular air while a tableau from Tennyson's "Idyls of the King" was preparing. This was another living picture of realistic beauty representing the "Sword from out the lake."

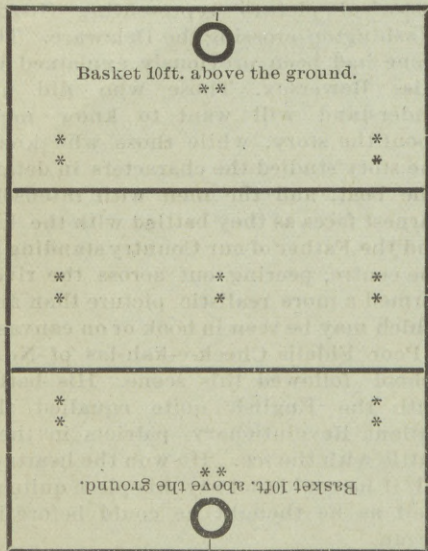
The entertainment closed by Vogel's Waltz, rendered in good style by the choir.

BASKET BALL.

Basket Ball is a game to be played indoors or out. It has none of the objectionable features of some other athletic games but possesses all of their virtues. It is as exciting and interesting as football.

The field of play can be of any size. The larger the field the greater the number of players. In a playing space of 6000 square feet or over, nine men would constitute a team.

As we play it, the field is divided into three equal parts by lines running across it. There are two baskets one at each end of the field and ten feet above the ground.



The stars represent the players, there being a player and his opponent at each place.

Three men are assigned to each part of the field and are to defend their portion of it. Each player has an opponent. While one team by throwing the ball, rolling or batting it with open hand, is endeavoring to get it in the basket at one end of the field, the other team is by the same means endeavoring to prevent this and is trying to get the ball in the basket at the opposite end of the field.

The players are not permitted to carry the ball, nor are they allowed to run with it or kick it. Pushing, striking, tripping or unnecessarily rough play is called foul and is penalized by permitting one of the opposite team to stand fifteen feet from the basket and without interference to try to throw the ball into the basket. Each time the ball enters the basket counts one goal.

The team scoring the greater number of goals in a specified time of play, wins the game.

The referee puts the ball in play by throwing it in the air at the centre of the field when each team tries to make a goal as described. After each goal the ball is put in play at the centre.

For all around athletic training basketball is of inestimable value.

The Game with Dickinson College.

On the evening of Saturday the 28th of March, the gymnasium was thrown open to those who wished to see what promised to be the most interesting basket-ball game of the season. An admission fee of 25 cents was charged for the benefit of the Indian School Athletic Association.

By eight o'clock the galleries contained several hundred people including students of the school, students of Dickinson College and citizens of Carlisle.

The first of the players to put in an appearance were the Dickinsonians—Messrs. Heckman (Capt.), Sheets, Hubler, West, Louther, Kriebel, Moses, Dyer, Houston—who came in bounding like young deer, and were dressed in considerable undress. Sleeveless and legless suits were the rule.

Sleeveless white sweaters inside, dark sweaters outside, white and dark sweaters inside and outside and union suits of white, were worn. The most becoming suits were the close-fitting dark blue.

The Indians—Jamison (Capt.), Shelafo, Rogers, Archiquette, Seneca, Wabooz, Spencer, Miller, Mitchell—who, according to tradition, might be expected, to have worn the least clothing, were completely covered, although the exposed legs and

arms of bronze are not so conspicuous and seemingly out of place as the bare extremities of the white-skinned Anglo-Saxons.

The Indians wore suits of dark red making of themselves the veritable red men of the occasion.

Five minutes, perhaps, were spent in practice, as the band in the gallery discoursed popular airs.

The Indian practice was slow, and one could see from the wild leaps made for the ball by the Dickinsonians and the graceful skips from one side of the field to the other, that they meant to astonish the "natives," if such a thing were possible.

The game consisted of two 15-minute halves with an interval of ten minutes between the halves, and was won by the Indians in a score of 5 to 4 goals.

The playing throughout was full of dash and determination.

The visiting team were obliged to make long throws in order to get the ball away from their basket, while our boys by short passes and systematic work slowly but surely returned it.

The Dickinsonians made three of their four points on fouls, while we made but one. Of the other four goals to our credit, Archiquette and Rogers threw two each. None of the fouls were made intentionally.

Mr. Thompson of the Indian School acted as referee.

Messrs. Claudy, of the Indian School, and Stephens, of Dickinson College, were the umpires.

TWO HUNDRED GIRLS TO THE COUNTRY.

How They are Made Ready for an Outing Experience.

"Spring, gentle Spring," at the Carlisle School brings with it in the minds of our Indian girls, thoughts of the country. As early as February, while the ground is yet covered with snow, visions of a country home and green fields dance before the eye of her who loves not so much the confines of school life as to be with nature as one of nature's children.

But it is not until the rush and excitement of Commencement is over that their dreams materialize. Then the school-mother calls together her chicks and tells them that it is neither wise nor well to stay too long under her wing, and she bids them go forth to broaden their ideas and to strengthen their character. Singly they put their names to a paper which signifies their willingness to go, and which serves as a promissary note to the school father that they will follow the rules of neatness, order and good conduct inculcated at the school.

The outing mother finds each girl a suitable home, then the mother hens at the quarters begin to scratch for clothing. They collect from various corners, apparel for summer and winter use. These must all be marked with the name of the wearer, and placed in individual piles around the walls of a room set apart for the purpose.

Monuments of clothing, they are! See them as they build up! The foundation of each is a school uniform. This is not, however, the homely garment so often worn by the students of charitable institutions. Their summer uniforms are tailor-made gowns of figured white duck, with a volume of sleeve quite in keeping with the latest dictates of fashion.

Next in order come four work dresses of darker material, simple but neat in design. Above these gradually rise the summer and winter under-wear, white and check aprons, the necessary accessories of the toilet—combs and tooth brushes; and the cap-stone is now formed by a pair of so-called Government shoes, not particularly ornamental, as top stones of monuments usually are, but strong and substantial, and the contribution of our own shoe shop.

Sometimes as many as 75 of these piles commemorating the industry of the girls' own busy fingers, rise to view at one time.

The day before, the girls were bidden to bring out their trunks which they have probably earned during a former outing experience or promise to pay for from the earnings of the ensuing summer.

From this time on the mothers perform Delsarte movements, bending and rising, folding and adjusting until each garment is put in place, and before the day is over the trunks are in line on the veranda, checked for their destination.

Early on the morning for departure the girls are astir to catch the first train. As they wait on the verandas ready to be taken to the station, let us view the picture for a moment. Each Indian girl has the appearance of a lady—from the trim dress of dark blue, with wrap to match, to the English walking hat. Let us hope that their glowing expectations for the future may be like the brightening horizon, and as the sun rises and shines in the perfect day, so may she be able to bring herself and her race from darkness into light. X.

THE GREAT WILLIAMSON TRADE SCHOOL.

One of the noblest institutions in the country is the Williamson Free School of Mechanical Trades, located near Media, Delaware County, this state. It was founded and endowed by Isaiah V. Williamson, December 1st, 1888, for the purpose of giving poor and deserving boys an English education, training them in habits of industry and economy and teaching them mechanical trades.

The writer had the pleasure to be one of Carlisle's representatives at its third annual Commencement, Saturday, April fourth. While the average school commencement seems to be waning in attractiveness, this school is of a character so unique that educators generally are anxious to visit it as soon as they know about it, and those fortunate enough to receive an invitation to its commencements make an effort to witness the climax of its achievements, when large classes of young men pass from its wise and benign influence into a very real world.

A special train was provided for the convenience of about two hundred guests coming from the direction of Philadelphia. We reached the School station, on the P. W. & B. R. R. about 2 o'clock, where we were met by a number of carriages, some small, some large, drawn by as spirited a lot of horses as we have ever seen; decked with bright plumes, they fairly pranced up the steep hill where twenty fine school buildings are located. We received a hearty handshake from President and Mrs. Shrigley, and Superintendent and Mrs. Crawford, while the able staff of employees and many of the young gentlemen students seemed everywhere present to answer questions and give kindly directions.

The first two hours were spent inspecting work shops, school rooms and other department of the institution.

We first entered the Carpenter shop. Here we learned that each young man is placed on trial for the first six months after he enters the school, and if found satisfactory at the end of that period, he is then assigned to one of the trades taught in the school. President Shrigley says in reference to this custom: "This preliminary course has given most satisfactory results. The experience gained in working with, and in caring for edged tools shows itself very markedly in the readiness with which the pupils handle the appliances used in other trades, when they are so assigned. It would be quite impracticable to wisely decide for what trades scholars are best suited without this preliminary test, as many of them have no intelligent conception of what they would like until they have been sometime at the school. This trial period is therefore essential, and the hours devoted during it to trade work, cannot be better employed than at wood working, a knowledge of which is of much practical value in all of the trades taught at the school."

The display of work in this department was most gratifying. There were piles of specimens in elementary joining, the work of the six months probationers. The more advanced work was the product of those choosing carpentry for their permanent trade, and consisted of a carefully graded course of lessons extending over a

period of about two and one half years.

There were cabinet making, door framing, sash fitting, exercises in adjusting all kinds of locks, hinges and bolts, splicing timbers, scaffolding and roof framing in various designs and the finished model dwelling of different styles and construction. With this work as with the other trades, a thorough course of mechanical drawing is taught, each workman making his own designs from which he constructs his model.

We passed on to the machine shop which seemed even more fascinating than the one we had left. We were not surprised to hear one of the young men say that if all the boys had a free choice of trades when they entered the school, ninety-nine per cent would enter the machine shop. Here also a careful system of graded work is followed, beginning with filing a small piece of iron in the rough, winding up with the beautiful polished shaft, so perfectly wrought out that a defect of one one-thousandth part of an inch is considered faulty workmanship. We wonder if minds and hands trained to such accuracies are not unconsciously often held thereby to perfect poise of character and judgment in all things else. Who dare say its moral worth is exceeded by its commercial value?

The Pattern shop is another place one does not want to hurry through too hastily. There were "no end" of models, all so beautifully polished and presenting such a variety of perfectly curved lines that one is almost led to believe wood the most pliable of all materials. A large table displaying several hundred picked models is marked: "These patterns have all been used in the factory."

The department of Brick Laying and Plastering is a pleasant surprise to those of us who had no earlier insight of the real beauty and science of this branch of industry. One squad of boys was laying the foundation of a house; others were setting boilers, building a bake-oven, raising the front of a house. One group was working upon a massive pile with ornamental brick. A number of master mechanics closely examined two arches which were said to display exceptionally good work both as to quality and speed. A label on one of them read, "This arch contains 408 bricks, was built and 'struck up' in two hours and forty-five minutes." The most pretentious piece of work was the reproduction of base and cap of the great 100 feet stack of the University of Pennsylvania.

But we must hasten with our description as we had to with our visit. After passing through the departments of Electrical and Steam Engineering we were ushered into the school-rooms. The Academic studies pursued are as follows: English Language and Composition, Arithmetic, Civil Government and United States Constitution, Physiology and Hygiene, Vocal Music, Physical and Political Geography, English Literature, Principles of Chemistry, Physical Science, Theory of the Steam Engine and Electricity, Elementary and Advanced Mechanical Drawing. For three fourths of the time, the school day of eight hours, is equally divided between Academic studies and drawing, with an additional hour five evenings in each week in special mathematics, strength and characteristics of building materials, and theoretical steam and electrical engineering.

The time having arrived for the exercises in the Assembly Hall, we turned in that direction to find that hundreds had preceded us, but through the personal kindness of Mrs. Shrigley and Mrs. Crawford we enjoyed excellent seats. The Hall was tastily decorated with tropical plants and the school colors. Among the notables upon the platform were Dr. Shaeffer, Superintendent of Schools for Pennsylvania; A. G. C. Smith, Superintendent of Schools for Delaware County; Prof. Outerbridge, of Yale College; Dr. Brooks, Superintendent of Schools for Philadelphia; John Sartain, the noted engraver; Emily Sartain, Superintendent School of Design, Philadelphia; President Burk of Spring Garden Institute; Amos Bonsall, Manager of the House of Refuge.

and the Elwin School for Feeble Minded Children, and one of the two survivors of Dr. Kane's expedition to the North Pole; President Madden and Ex-President Anderson of the Brick Layers Union; President James B. Watson of the Consolidation National Bank; Mr. Job H. Jackson, of the firm of Jackson & Sharp, Wilmington, Del., and many other business men who are constantly on the watch for skilled workmen.

The graduating class of forty two young men sat at either end of the platform facing the audience. In the absence of John Wanamaker, who is one of their trustees, Mr. Henry C. Townsend, Attorney, Senior member of the Board of Management, presided over the exercises. Three orations were delivered upon the three most important trades—Brick-laying, Carpentry and the Machine trade, by representatives from those departments. Their discourses were well thought out and showed comprehensive knowledge of the different pursuits. Excellent music was furnished by the Glee Club of the School. Superintendents Brooks and Schaeffer each spoke briefly emphasizing the great value of intelligent and skilled labor, of the great demand for expert workmen; those capable of converting thought into material creation. One of the gentlemen present, who is the head of a large carpentry firm, said he would employ every carpenter graduate who had not already secured employment. We were informed that the majority of the young men of the class had prospects of good situations. Cash prizes to the amount of \$378.50 for excellence in conduct in school and shops were distributed among the graduates. Superintendent Crawford awarded the diplomas and the exercises were concluded with the benediction.

Those who did not return to the city by the special train remained to inspect the cottages and to tea. The pupils are divided into families, each containing twenty-four boys in charge of a mother or matron, and living in its own distinct home. The cottages are excellently fitted out and are in every way comfortable. The homes contain no kitchens, dining rooms or laundry, these being located in another building. Each family has its own particular table in the dining room, presided over by a matron at one and a teacher at the other. It is a pleasing sight to watch the families march into the dining room. Each vies with the others in maintaining quietness and observing the rules of table etiquette. Upon leaving the room the chairs are placed back to back in a straight row in the centre of the aisle, instead of being pushed under the table, thus avoiding a good deal of noise, at the same time making it easier for those who clear the tables. The culinary and laundry departments are fully equipped with all the latest labor saving devices. Work is quickly and easily dispatched, insuring certain hours of leisure to those in charge. A furnace with a tremendous stack consumes all garbage and offal. With proper supervision the necessary work of the school is performed by the students including the farming of a large tract of land, the erection and repairing of buildings.

The benefits of this excellent institution are open to natives of any part of the United States, but those born in Philadelphia and vicinity have the preference of admission.

We can but hope the mantle of Isaiah Williamson has fallen upon the shoulders of other noble men possessed of wealth who may be moved to multiply possibilities such as Williamson school affords.

RUTH SHAFFNER.

A UNIQUE EVENT.

The *Star-Herald* of Fort Kent, Me., (April 2.) has this to say of the RED MAN and of the Commencement Exercises:

One of the most unique and interesting papers which has come to the *Star-Herald* office in some time fell into our hands this week. It is entitled THE RED MAN, and is a monthly sheet issued by the Indian Industrial school, at Carlisle, Penn. The mechanical work upon the paper is done

by Indian boys, and in point of typographical taste and accuracy it is a production which considerably excels the average weekly.

The number referred to is of particular interest, from the fact that it contains a full description of the eighth annual graduating exercises, which occurred February 27th. The graduating class numbered nineteen Indian girls and boys, and represented in its membership the following tribes: Pueblo, Cherokee, Oneida, Chippewa, Tuscarora, Chehalis, Crow, Omaha, Sioux and Digger. A picture of the graduates, photographed in a group, is also given, and exhibits no less brightness, intelligence and general attractiveness than one would expect to find in an equal number of graduates from any white institution in the country of similar grade. This appearance of culture and intelligence is further borne out by the essays given on the occasion, which are well written, in point of style, and thoughtful and original in the ideas expressed.

The achievement of taking the pupils represented in this class of Indian graduates, out of their wild and uncivilized environment as children, and developing them in a few years into refined and intelligent young men and women, well exemplifies the value and marvellous possibilities of improvement through education, and also shows what may be done for the Indian by the adoption of right methods.

The occasion described in this paper is certainly one of wide and deep significance, and justifies the participation in its ceremonies of many people of national distinction, and the stress which was laid upon the event as affording a clue to the solution of a public question of the greatest importance in its bearings, and one that has been most troublesome and vexatious. In this respect it is of vital weight on the side of philanthropy and statesmanship.

Viewed casually and in the light of every day association, it is of interest by reason of its novelty. We have been led to expect to find in the children of these different wild, and in some instances almost savage tribes, nothing but "young barbarians," possessed of instincts which made them intractable and wholly unresponsive to the influences of education and social improvement. It is a novel surprise to find a school of such children with as much pride socially and intellectually as any children possess, children of good morals and good habits, who dress well, appear well and engage on equal terms with white pupils, in all the pastimes, accomplishments and occupations that the latter engage in during school life.

IMPRESSED BY GOING THROUGH OUR SHOPS AND SCHOOL.

Colonel Church, Editor of the *Army and Navy Journal*, in an interesting account of his Commencement visit at Carlisle, had this to say:

All were satisfied that the Carlisle school is not only a model for Indian schools, but is a model for all schools designed to train the average youth for the practical business of life. No one can go through the workshops and school rooms at Carlisle without being impressed with the value of such a combination of scholastic instruction with physical education and industrial training as is found here. The system and order prevailing throughout this establishment, under the control of an Army officer, is testimony also to the efficiency of Army methods, to whatever purpose they may be applied.

In regard to Antonio Apache's thrilling speech on the evening before Commencement, he says:

It was instructive to find a representative of the Indian race pleading with the representatives of the Government present, not for more bounty, blankets and rations, but for an opportunity to maintain an independent existence, and sustain

himself by his own labor without favor from any one.

He concludes the account in the following words:

The Carlisle school presents a scene of busy activity and cheerful contest between the young people which is instructive to educators. The dissipation and tendency to injurious indulgence which is more or less the accompaniment of collegiate instruction seems to be absent here. Yet many of the pupils are nearly men and women grown, and they are Indians. Light is also thrown by the experiences at Carlisle upon the question of educating the sexes together. Altogether the work of Capt. R. H. Pratt at Carlisle is of national significance and importance in more ways than one.

THE INDIAN AND THE MASSACHUSETTS COAT OF ARMS.

Editorial Sarcasm.

Rochester *Union Advertiser*.]

It appears that the American Indian depicted upon the coat of arms of the State of Massachusetts is not altogether satisfactory, and it is said that the resources of the Peabody Museum at Cambridge have been drawn upon to furnish an authentic figure for a new design for the State's arms. Fault is found with the present Indian because he does not wear his clothes and hair in true aboriginal fashion, and because he holds his bow in his right hand, and it is proposed that he shall be asked to step down and make room for a red man who knows his business.

It seems clear that the state of Massachusetts is about to commit a blunder. The Indian on her coat of arms does, it is true, hold his bow in his right hand, but he holds it as one might an umbrella or a cane, grasping it near one end while the other rests upon the ground. He is not about to shoot an arrow from the bow, but is only posing for his picture and trying to appear at ease. His clothes may be open to criticism, but he certainly has a right hand when he is merely carrying it around for the sake of appearances. We do not ourselves approve of the blue Scottish kilt which this Indian wears, nor his red leggings, nor his manner of standing with his heels precisely even and his toes turned outward. The true Indian never wore blue kilts nor red leggings, nor did he under any circumstances turn his toes outward, whether moving or at rest.

But these are small matters. The real and only important objection to the Massachusetts coat of arms is not the personal appearance of the Indian, but the language that is put into his mouth. He is made to say "Ense Petit Placidam Sub Libertate Quietem," an observation that probably never was uttered by any North American Indian in a blue kilt and red leggings since this world began. The language may be good Indian—anyhow it sounds outlandish enough—but the sentiment, if we are correctly informed as to its meaning, is not an aboriginal Indian sentiment by any means. We are told that it means substantially that "with the sword she seeks quiet peace under liberty." Would it be possible to imagine anything more absurd than the spectacle of an Indian standing with his heels together and his toes turned outward and making such a remark as that? No American Indian ever possessed a sword nor knew the use of one and the idea that the Indian loves quiet peace is simply preposterous.

If Massachusetts wants to reconstruct the Indian on her coat of arms, let her do so; but by all means let her appoint a capable and discriminating committee to revise his sentiments.

MARRIAGE AT THE GOVERNMENT INDIAN SCHOOL, SANTA FE.

At the United States Indian school, at Santa Fe, on the evening of the seventh of April, a very beautiful and impressive ceremony took place; the occasion being the joining in marriage of Mr. Jefferson Davis Goulette and Miss Sadie Misna Johnson. Both are striking examples of the educated Indian.

A little before half after seven, Mr. F.

T. Bennett, the officiating clergyman, Mr. Goulette and his best man, Mr. Albert Jones, entered the prettily decorated Chapel Room. Then to the strong sweet strains of Mendelssohn's Wedding March the rest of the party entered the room, by the main aisle. Miss Ida Crawford, maid of honor, came first, attired in a gown of cream-colored Henrietta, trimmed with Van Dyke lace; she carried in her hand a bunch of pink La France roses. Then the bride entered, leaning on the arm of Col. T. M. Jones. She is a tall handsome brunette, and made a regal bride in her white satin gown, and point lace decorations; in her hand she carried a shower bouquet of Bride's roses. Fastened to her hair with a coronet of lily of the valley, fell a veil of illusion which brushed the hem of her gown. The white altar, arranged just beyond the folding doors between the two rooms, was lit by tapers and decorated with flowers and greenery. The two parties met under an arch of white in the center of which hung a wedding bell.

Then, in an awed and solemn stillness, the 150 Indian children listened with wrapped attention to the beautiful words of the Episcopal Church. Never was a crowd of people brought together where there was more silent and respectful attention. The solemn words sank deep into the hearts of those striving to be more like these two loved and respected friends who are giving them so noble an example of what the Indian may become by persistent effort.

Of the contracting parties Mr. Goulette is a former pupil of Haskell Institute, and for the past two years an employee of the Normal Training School at Santa Fé. Miss Johnson has for some years been employed in the Indian Service, being well known at a number of the schools. Mr. Goulette has many warm friends made during his stay at Santa Fé, and they begin their married life with the best wishes of all at the school, for their happiness.

Miss Johnson is from the Indian Territory. She has a sister—Miss Emma Johnson—who is attending a school for Kindergartners in Philadelphia, also a brother and sister who are pupils of Carlisle and a sister employed at Haskell.

The presents were numerous and pretty, and the supper, which was served to a number of guests after the ceremony, was declared a great success. Although the ring and sixpence, hid in the depths of the "bride's cake" were not found immediately the young ladies present are still hunting through their pieces for it and it may yet make its appearance. A. C. J.

CONSCIENCE MONEY.

It has been two years since the following letter was received from one of our boys at home. His English shows that he did not remain at Carlisle long enough to graduate, but the Friendly spirit of the letter is what is pathetically striking.

The writer says:

I now take the greatest and grand opportunity to tell you a few hasten lines, I haven't got much to tell.

But I thought perhaps you would like to know how your quarker companions are doing all over the great United States and other countries also.

Miss — I have something to tell you in this letter. I don't think you know anything tall about it at present time?

Miss — I borrowed 75 cents from you in the year 1889 and I never did paid back yet. I want to say right here, when I study the United States Primary History I have learned something about Wm. Penn and the Indians and always wondering whether it was true or not what it has been said about the Indians and quarkers.

But I know now from bottom to top to-day. I mean that the promise they make between themselves the promise has been kept ever since, not only good promise toward them but a good friendship. I have think to dress myself something more like quarkers and let my hair grow part way down so to make like full breed a quarker or Oklahoma quarker. Well I have tell you enough to know that I am a quarkers.

Here is your money, sister. Write to me if you please and tell me how is thyself and Capt. this is all.

I am thy brother

APPROPRIATING GOVERNMENT MONEY FOR SECTARIAN SCHOOLS.

THE HOUSE OF REPRESENTATIVES CARRIES ON A LIVELY DEBATE.

We are not able in the limited space of the RED MEN to print in full the Congressional discussion upon the withholding of appropriations for sectarian schools, all of which was interesting and showed much patriotic zeal on the part of many staunch representatives of the Government, but we select a few sentiments here and there which give the trend of thought:

REPRESENTATIVE WILSON, of New York:

"I think the time has come when we must take a decided stand against placing the public money in the hands of those who control its disbursement through sectarian schools and other denominational organizations. If it is necessary to have buildings for the use of these children they should be provided. But they will not be provided so long as Congress listens to the persuasive appeals of those who have heretofore had the use of the public funds in their denominational work.

Mr. Chairman, I am not to be deterred from my duty because of the charge made upon the floor of this House that this movement is the result of an agitation begun by the A. P. A. organization. I am not advised whether that organization has been instrumental in awakening public sentiment upon this question or not, but if it has I think it deserves credit for it rather than condemnation. It is also charged by the opposition to this policy that it is a crusade against the Catholic Church. Why that construction should be put upon it I can not understand, unless it is because that church has had a disproportionate amount of the public funds at its disposal.

It can not be denied that the Catholic Church has done much for the relief of the poor and suffering—and the same may be said of other churches—but it is equally true that as a church it does not have much regard for other denominations and other forms of worship. It will not intrust the early education of the children of its members to the public schools. And doubtless, as is most natural, from their standpoint of duty, their desire is to inculcate their religious doctrines into the minds of the children placed under their management. It may be urged that the same may be said of other churches as to those under their charge. If so, that does not constitute an argument in favor of confiding public money to sectarian organizations."

REPRESENTATIVE LINTON, of Michigan:

"I will not, and never have attacked or abused any religion or creed, and will endeavor to refrain, in my own remarks, from even mentioning the name of any sect, but I believe this whole religious controversy should be forever eliminated from the arena of politics, and the only way to bring it about is to absolutely divorce church and state, as intended by the founders of our Government, and stop here and now pandering to any church influence or demand by ceasing at once making this class of appropriations."

"The Indian contract school system has, after mature deliberation and much public discussion, been repudiated practically by all the churches except one; the entire policy has been condemned by act of Congress.

I hope that the present Congress will abolish at once the entire system, which is so antagonistic to the spirit of the Constitution, repugnant to the public opinion, and which has been heretofore productive of so much bitterness, and which has in it the possibility of so many evils in the future.

I may be called an extremist upon this question, but I know that I am in the

right and that the American people are with me."

"If the contract schools are to be eliminated and stricken down their equivalent should be supplied, and that without unnecessary delay."

REPRESENTATIVE GAMBLE, of South Dakota:

"I am in hearty sympathy with the gentleman in his proposition to have an absolute separation of church and state. But, interested as we are in the education of the Indian as a part of our citizenship, in the elevation of his manhood, and strengthening his character, we say in all fairness that he ought to come in, if these schools are to be cut off and the opportunities of the Indian lessened, and ask for a reasonable appropriation to supply facilities in lieu of what he proposes to strike down."

REPRESENTATIVE COOPER, of Wisconsin:

"I do not speak to-day as a member of the A. P. A. I am not now nor have I ever been a member of that organization. I speak simply as an American citizen who thinks that upon this particular proposition there is no room whatever for compromise. This proposed 20 per cent reduction is a compromise, or an attempt to compromise, a principle which lies at the very foundation of this Government; a principle that no true American citizen ought ever to consent to see compromised in the slightest degree. The argument in favor of these appropriations which I heard two years ago, and which has been repeated to-day, did not and does not commend itself to my judgment."

REPRESENTATIVE EDDY, of Minnesota:

"The great aim and object of all governmental transactions with the Indians has been to elevate, to civilize, and to Christianize them; and the greatest of all influences in such civilization and advancement have been the schools that have been established among the various Indian tribes by the different religious denominations of the United States and the self-sacrificing efforts of noble men and women who have left the abodes of civilization and everything that is dear to the heart of a civilized person and, impelled by an overpowering missionary spirit and no hope of reward except the consciousness of having well performed a self-imposed duty, have devoted their lives to the Indians—who have settled among these children of the forest and the plains and endeavored to elevate and Christianize them."

"My long acquaintance with the Indians and an intimate acquaintance with the Indian character has taught me that a Catholic Indian is very much preferable to a heathen Indian."

REPRESENTATIVE WATSON, of Ohio:

"Ever since I have been old enough to read the provisions of our Constitution I have believed, as I believe now and hope I shall ever believe, that church and state in this Government ought to be separated. Therefore I am in favor of this amendment, and hope that it will pass the House by a ringing vote. [Applause.] It is a violation of the spirit if not of the letter of our Constitution to appropriate money from the Treasury of the Government for sectarian purposes. Such a thing ought never to have been done, and it ought to be stopped as soon as possible. I appre-

ciate and respect the spirit that seeks the wild and untamed children of the desert, the mountain, or the forest and lifts them by education into the responsibilities of citizenship, but that is the function of the church; let the churches do this work unaided by the General Government."

REPRESENTATIVE HAINER, of Nebraska:

"The House and the country are to be congratulated on the fact that no gentleman has thus far risen in his place on this floor and advocated the principle of appropriating a single dollar for the maintenance of sectarian schools.

The only excuse for this appropriation is found in the contention that if it is not made these children will not be taken care of at all. That is the usual stalking horse which has been invoked in this and preceding Congresses to do service in debates on this subject."

"No intelligent person will claim that the work of these great churches or the great cause of education will be ever checked by withholding sectarian appropriations. On the contrary, all experience teaches that private contributions shrink with the prodigality of public aid.

The proposed amendment does not curtail appropriations. It simply gives them wise and proper direction and control. It works no hardship."

"The friends of sectarian appropriations offer to turn over each year to the Government 20 per cent of the total. Why not do it all at once? If it is right to reduce it by 20 per cent, why is it wrong to turn it all at once into Government channels?"

REPRESENTATIVE WALSH, of New York:

"The opposition here to the system which has prevailed for some years is confined now to the contract schools, which, according to the information given in this debate, are limited to one sect or to one church. As a member of that church, I suppose from the source and character of the opposition the Roman Catholic Church is intended, and as an American citizen, as devoted to my country and its institutions as any man on the floor of the House [applause], I may say that whether you do or do not appropriate the money for these schools, these children will be taken care of and educated by these very schools. [Applause.] That church and that sect has never undertaken a charge yet that has been abandoned or that did not end in a manner that was worthy of so great an organization and of its glorious mission; and it is too late now—it is too late in the day—to contend that, even if this great country shall withhold the pittance that was heretofore granted, that church will abandon her sacred trust in connection with the care and custody of these helpless children. [Applause.] So you need have no fear on that score."

I am sorry that these questions should take this shape. I am sorry that gentlemen should enter into any discussion of this kind. The first thing a Catholic is taught is to love his country above all things on this earth. There are two precepts which he learns at his mother's knee, which are taught him in the Sunday school, in the church, and whispered in his ear on the deathbed: "Thou shalt love thy God above all things, and thou shalt love thy neighbor as thyself." And every man, black or white, civilized or savage, Christian or infidel, the world over, is the neighbor of a true Catholic."

As a descendant of that race, with a right to be heard in this Legislature of the greatest Government ever framed by man, I can not refrain from raising my voice in

protest against the un-American legislation proposed by this bill as it comes from the committee and urging you, my countrymen, to support the thoroughly American amendment proposed by the gentleman from Michigan."

REPRESENTATIVE GROSVENOR, of Ohio:

"I believe that if we adopt the amendment offered by the gentleman from Michigan we shall not seriously for any considerable length of time impair the efficiency of the education of the children, and we shall settle this vexed question. I do not believe that the Protestant churches of this country will be benefitted by this agitation. I do not believe that the Catholic churches of this country desire this agitation. I do not believe that the Catholic churches of this country would press the matter of this appropriation; certainly they would not do it in the light of the fact that it is a constant matter of agitation and aggravation between various communities of the country. I would like to see this question gotten rid of. It is not a question of politics.

The question of a man's religion, the question of the church to which he belongs, the question of his belief or non-belief, is not a proper question of American politics; and I am willing to try and do a great deal to settle and get rid of any question that is constantly bringing this sort of discussion into the politics of my country. [Applause.] I believe the occasion is ripe; I believe the opportunity is here, and I believe no harm will be done."

REPRESENTATIVE SHERMAN, of New York:

"Now, gentlemen of the committee, no single church, no single creed, has been knocking at the door of the Government to obtain contracts for the education of Indian children. They did not come to us originally asking us to make these contracts. The proposition emanated, gentlemen of the committee, from that great soldier and statesman, a former President of the United States, Gen. U. S. Grant. [Loud applause.]

That policy which was entered upon in 1870 has been the policy of the Government from that day until two years ago."

"Now, Mr. Chairman, it seems to me if it is deemed to be wise on the part of the Government to change this policy, to contract no longer with sectarian or individual schools for the education of Indian children, that policy should not be changed in a minute. These schools should not be stricken down at one fell swoop. We should go at this thing moderately and wisely."

"I think that the Government of the United States is too great a Government to accept charity of any church. [Loud applause.] I think we are able to educate the wards of the Government. Now, I want to say, inasmuch as the gentlemen has interrupted me there, that I believe the Government should sustain any sect, I do not care what it is, who will reach down and attempt to shed light into the minds of the dusky little wards of the nation. I believe that it should reach out and aid them as far as it can, and having encouraged them year by year, for a quarter of a century, it should not in a single moment strike them down, either on account of the children or on account of the church. The Catholic church has some rights. I am not a Catholic. I am not like my friend from Ohio—a member of no church; I am a member of a Protestant church; but I do say that to me no single creed can point the way to heaven; I do say that any creed is better than no creed, and any one of the different creeds is better than no creed. [Loud applause.] The idea is not, I will say to my friend, to assist any church. We are not trying to assist any church; we are trying to educate these children; but the idea seems to prevail here that this appropriation is for and will be used for the purpose of teaching some particular catechism to the children.

It is not for anything of the kind, let me say. It is to teach them the multipli-

education table, to teach them how to sew, how to plow, how to plant, and how to reap. That is mainly what this money is to be used for, and they are taught not merely the rudiments, not merely that twice two are four, but the other practical things that are necessary to make them citizens. I think, and the committee after looking the matter over carefully thought, that if these contract schools are to be done away with the wise policy to pursue was that which the former Congress had declared to be the policy of this Government—to eliminate these contract schools gradually and in such a manner as to give us time to provide other means for the education of these Indian children."

SECTARIAN SCHOOL QUESTION.

[Chicago Post.]

The action of the senate in adopting the compromise embodied in Senator Cockrell's amendment to the Indian bill will commend itself as fair even to the most zealous opponent of grants of funds to religious educational institutions. The bill as it came to the senate from the house of representatives provided "that no money herein appropriated shall be paid for education in sectarian schools." This clause is struck out by the Cockrell amendment. It is declared to be the settled policy of the government to make no appropriations for sectarian schools after July 1, 1898, thus giving two years for the abandonment of sectarian schools instead of an immediate abandonment.

That is to say, the sectarian schools have two years of grace. This is fair. The sectarian schools represent interests entitled to consideration. Having regard to the general welfare of education, nothing was to be gained by pressing even the wise principle of the Indian bill to extremes immediately. The sectarian school managers affected now have two years in which to look about for legitimate denominational support. That period is ample.

After July 1, 1898, they must rely upon such support exclusively. They will then have nothing further to look for from the government.

SHOULD BE VIEWED IN A BROAD LIGHT.

[Cleveland Leader.]

It is a notorious fact that millions of dollars of public money have in the past been voted to sectarian educational institutions, contrary to the Constitution. For a long time all the denominations which maintained Indian schools asked for and received such appropriations. Latterly, however, the Protestant churches, feeling that such use of public money could not be justified, have declined to ask for public assistance for their schools. The Catholic Church continued, though, to beg for appropriations, and it has maintained a bureau at Washington for that purpose. It has always been able to get what it wanted until this year, and the usual appropriation would have been voted at this session, perhaps, but for the vigorous opposition of Representative Linton. . . . Regardless of A. P. A. influence, and regardless also of the interests of the Roman Catholic Church, the members of Congress should maintain firmly the position they have taken and forever hereafter refuse to appropriate a dollar of public money for a sectarian purpose.

HAD THE COURAGE.

[The Burlington Hawkeye.]

We are glad that the national House of Representatives had the courage of its convictions to break down a long-established precedent, and we are glad, too, that the motive which actuated the House did not spring from the demands of any special organization but that the members of Congress should vote to discontinue the appropriation because of their convictions of duty as American citizens, devoted to a pure form of popular government, free from the entangling conditions that dominate nearly all the other governments of the world.

Scintillations From the Senate.

In reading the discussion in the Senate of Senator Cockrell's Amendment to the Indian Appropriation Bill, giving two years for the abandonment of sectarian schools instead of an immediate abandonment as proposed by the Bill as it came from the House, some of the oratorical sparks that flew were well worth catching and are given below:

SENATOR CARTER, of Montana:

"I do not know of any form of Christianity which can be injected into a North American Indian to the detriment of the Indian. No creed has been sufficiently vicious to injuriously affect the savages whom we have corralled upon the reservations."

SENATOR LODGE, of Massachusetts:

"If the various Christian denominations of the country desire to carry on Indian education and do it from funds contributed by charitable and benevolent persons, it is a great and good work for which everyone feels the highest respect and with which no one would be disposed to find the slightest fault. But when we come to appropriating the money of the people for purposes of education it seems to me perfectly clear that that money ought to be expended by Government officers and by Government officers only, and that the schools that the Government maintains should be secular schools, like public schools throughout the country."

"It seems to me that the House provision is in accordance with the well-recognized principle of our Government that public money should not be spent for sectarian purposes. The very fact that such debates as this arise year after year over this appropriation seems to me of itself to demonstrate the wisdom of putting an end to it. The feeling is constantly growing more heated and such a policy can only do grave harm in the long run."

SENATOR GRAY, of Delaware:

"It is a very melancholy thing that in this last decade of the nineteenth century there should still survive that unChristian feeling among Christian sects which compels an interference with Christian work. It is very hard indeed to believe that the gospel of Christ can not be carried to the dark parts of this continent or any other and the simple faith of the Great Teacher of our religion preached in its simplicity because of creeds and because of clashing and jealous denominational feeling. But so it is, and I recognize the fact, and I recognize the necessity of steering clear of this clashing, warring, unChristian Christianity."

SENATOR GALLINGER, of New Hampshire:

"The battle to divorce church and state is not a new one. It was fought in Holland nearly four hundred years ago, and it was settled there. It was settled afterwards in England. It strikes me as being a strange and unaccountable thing that at the close of the nineteenth century, in this free Republic of ours, we should be discussing a proposition such as this in the American Senate. I can not for the life of me understand how it is that we have drifted into a condition of things, so far as the appropriation of public funds for sectarian purposes is concerned, which precipitates upon the Senate almost every year a discussion of this great and vital question."

"Mr. President, I believe in the public-school system of the United States. I believe in it thoroughly and profoundly, and I deprecate more than I can express any efforts, from whatever source they may emanate, to weaken or to undermine it. I am also unalterably opposed to appropriations of public money for sectarian purposes, and I want to say, Mr. President, in all kindness, by way of suggestion if not of prophecy, that if the storm now raging in this country against that system is not strong enough to end it this year, it will gather strength until the desired end is accomplished. The

people of the United States are not going to sit idle, whatever their religious opinions or views or prejudices may be, and see the National Congress year after year violate the spirit if not the letter of the Constitution by appropriating money for institutions that are notoriously sectarian in their teachings. I am against the entire scheme, and I will take pleasure and pride here to-day and at any other time when I may have an opportunity in casting my vote against any such proposition. Let us here and now end the system, and rescue our Government from a practice that is indefensible, mischievous, and un-American."

SENATOR HAWLEY, of Connecticut:

"It occurs to me that I am quite ignorant as to what a strictly nonsectarian school is, and I would inquire what sort of a school the Government is to conduct? Would it be out of order, would it be unparliamentary, so to speak, to incidentally refer to God in one of those schools?"

Mr. GRAY. Yes.

Mr. HAWLEY. It would? I was afraid so. Now I am getting light about nonsectarian schools.

I do not see why the general doctrines of Christianity could not be taught—the duty of man to his neighbor, obedience to God, the Ten Commandments, the Lord's Prayer, the Golden Rule, and a great many other things that we all agree upon without any controversy whatever.

Mr. MITCHELL of Oregon. And the Declaration of Independence.

Mr. HAWLEY. Yes, and the Declaration of Independence, without reference to party. [Laughter.] I do not see why we could not agree in some such things as those."

SENATOR ALLISON, of Iowa:

"It is the consensus of opinion of the Superintendent of Indian Schools, the Commissioner of Indian Affairs, and those most familiar with the education of Indian children that the best way to educate them is to have them mingle with the white children in the different schools, where that is practicable, and it is practicable to the extent of 500 children during the current year."

"In a report which I made to the Commissioner of Indian Affairs as a member of an Indian commission, I stated as my belief then that the best way to execute the obligation which we had made to those Indians would be to segregate the young people from the wild tribes and educate them as white children are educated. That was not done."

SENATOR GALLINGER, of New Hampshire:

"I shall not vote, and I hope the Senate will not vote, for any system that is in open and palpable opposition to the common-school system of the United States."

"Mr. President, I have no fears as to the competency and the ability of the Government of the United States speedily to provide school accommodations for any Indian children who may be wronged, if any shall be wronged, by the passage of the pending bill. Think of the proposition of the Commissioner of Indian Affairs that it is going to take the Government of the United States three years to build a little schoolhouse that a Yankee would build in three weeks. It is utter nonsense. I do not believe there is any danger, if we pass the bill, that those children will be turned out into the cold without opportunity for continuing their education for two or three years, waiting the building of a little schoolhouse out on the plains in South Dakota or anywhere else.

The Government will see that some means is provided for taking care of the

children, and if a few are turned out, if a few are deprived of the means of education, they will be no worse off than thousands of children are in the District of Columbia to-day or were one year ago.

I am not throbbing with intense and patriotic feeling particularly for the Indians or the Indian children of the United States. I think they have been as well taken care of as the white men and white children of this country have been in the past; and even if a few of them, as I have just said, shall be deprived for a few months or maybe a year of the advantages that this great Government has so liberally bestowed upon them in the past in the matter of education, I will not allow that consideration to swerve me one iota from my support of the bill as it came from the House of Representatives.

Mr. President, I do not care to prolong the discussion. As I said a moment ago, I have no unkind or bitter feelings on this question, and the insinuation that I understood the Senator from South Dakota to indulge in, that there was some occult influence back of individuals, back of the Senate, inducing any member of this body to advocate the abolition of sectarian education in this country does not apply to me. I believe that we have come to the parting of the ways in regard to this matter. I believe it has been a reproach and a shame to the Government of the United States that not only the spirit but the letter of the Constitution has been violated in the matter of the appropriation of public funds for sectarian purposes. I feel that I can stand here in the spirit of patriotism and justice to all parties concerned and advocate the proposition laid down in the bill as it comes from the House of Representatives when they declare it the intention of the proposed act that "no money herein appropriated shall be paid for education in sectarian schools."

That, Mr. President, is the American doctrine. That is the doctrine which the people of the United States are going to stand upon in the future, and if the Congress of the United States does not respond to the demand of the people in that respect this year the Congress of the United States will respond to it, in my judgment, before many years come and go."

"It is a matter very clear to my mind that this policy should end, and end now. If I had had the opportunity to vote against the appropriation of public money for sectarian purposes when it was first entered upon, I should have so voted. I have cast my vote against it on every occasion I have had since I have been a member of this body, and I shall continue to do so until the system is wholly abandoned."

"I stand on the great principle that church and state should be absolutely and eternally divorced."

SENATOR GEORGE, of Mississippi:

"I know that some little inconvenience may occur from ceasing to make such appropriation. One of the great evils of a bad system is the difficulty of escaping from it. But the best way, when the system is wrong, and especially when it is prohibited by the Constitution of the United States, is to quit right off and make no more appropriations."

SENATOR THURSTON, of Nebraska:

"It is confessed upon this floor and from both sides of the chamber that the whole policy of our appropriation of money for the education of the wards of the Government in sectarian schools has been from the beginning wrong. If that is true, it seems to me there is no place where we can compromise with this fundamental wrong against the United States.

A CARBUNCLE ON THE BODY HUMAN MUST BE TREATED BY THE KNIFE, AND SO OUGHT A CARBUNCLE ON THE BODY POLITICAL.

It is suggested that numerous Indian children, wards of this Government, will be temporarily deprived of educational facilities in case we stand by the bill as it comes to us from the other House.

Sir, I do not believe it, and I stand here to assert my belief that it is all nonsense to say that Indian children will suffer

from our standing by the provisions of the bill as it comes from the other House. The distinguished chairman of the Committee on Appropriations has said in this presence that the committee is willing to appropriate whatever money is necessary to provide adequate school accommodation for the children who will be deprived of the advantages of the sectarian schools. The schools of the next school year do not commence before the middle of September. It would be no great hardship to postpone that school year until the 1st of November. It is oftentimes done by communities in this country, and especially in rural communities in this country, and there are whole sections where the winter schooling is limited to three or four months in the year. I grew up in a farming community where we had but three months of school in summer and three months of school in winter, and almost every man upon this floor grew up under similar circumstances. I believe that what was good enough for our fathers and for their children will at least temporarily suffice to properly take care of the Indian wards of this Government."

SENATOR GRAY, of Delaware:

"Mr. President, it was no crime, however impolitic it may be—and I grant that it is—to continue these schools, or to continue aid to them. It was no crime to have these children taught even by the Catholic teachers or Baptist teachers or Methodist teachers. They were all Christians and they were American citizens, men and women both, who were giving their endeavor and making the sacrifice for the great cause of education.

That there is no danger in adopting this provisional arrangement contemplated by the Senator from Missouri, but only doing simple justice and relieving ourselves from the imputation of a narrowness and bigotry that do not belong to the American character, I will ask to have read at the desk a passage from the address of Archbishop Ireland in yesterday's Washington Post, which I think, on account of the patriotic sentiment, and the eloquent expression of it that he has given, ought to be spread upon the record.

(The Secretary read an extract entitled "Spheres of Church and State.")

Mr. GRAY. Mr. President, those utterances would have fallen with propriety—and I have heard many such, perhaps not so eloquently expressed—from the mouths of Protestant clergymen, from men who were high in the priesthood of other than the Roman Catholic Church, expressing just that estimate of what true Americanism is in regard to church and state; and when it falls from the lips of a Roman Catholic bishop it does not cease to be true, and it remains true to-day, and thank God there is room enough in this country for all denominations, and surely for all Christian denominations."

SENATOR THURSTON, of Nebraska:

"I will not raise any barrier of religious intolerance or of bigotry against the selection of any man, I care not what his religious creed may be, or of any woman, to teach the Indian wards of the Government of the United States. I only insist that he shall teach them in a schoolhouse of the United States of America, subject to Government supervision, subject to Government inspection, subject to Government regulation, and that the teacher who stands there and teaches Americanism in the education of the children of the United States shall stand there subject to direction of the Government and subject to removal if he abuses the trust conferred upon him by the United States of America."

"But the Senator from Delaware, it seems to me without warrant, it seems to me without excuse, it seems to me without justification from anything that has been said, stands up here and charges that this proposed action of ours, confirming the action of the House of Representatives, is directed as a reproach against some particular religious institution which has heretofore maintained schools for the education of our Indian wards. I do not so understand it at all. I know of no obligation, expressed or implied, on

the part of the United States of America to contribute this year or any year one dollar to assist in the support of any private or sectarian school of the United States. The fact that we have done so in the past is no warrant that we should continue it in the future. There is no guaranty by this Government that because it has done a wrong for one year or a hundred years it will continue the wrong in the future.

I say now, not as a result of any immediate or present conversion, but as a result of many years of deliberate thought, animated by the broadest and most patriotic motives, that having for the first time to elect as to whether I will vote moneys of the United States to the support of institutions not officered and managed by the United States, I have only one course to pursue. It is a patriotic course, it seems to me, and I still insist that it works no wrong to any religious denomination; it works no wrong to any established school, and I still insist that this Government is big enough and has money enough to furnish all the necessary school accommodations that are needed by the wards of the United States.

SENATOR TELLER, of Colorado:

I am a little like the Senator from Delaware [Mr. GRAY]. I come of an anti-Catholic race, a race which suffered as much from Catholicism as any race that ever lived on the face of the earth; but I have no prejudice whatever against any organization which attempts to uplift and elevate the human race. I can see virtue in the Catholic schools as well as in the Methodist schools; but Mr. President, I was, as Secretary of the Interior, opposed, and so declared to the committees, to any sectarian schools whatever, against any contract schools, believing, as was stated here on the floor to-day, that the Government of the United States is rich enough and strong enough to educate its own children without the charity of anybody, and believing also that the American people do not want the Government of the United States to save a few dollars on the education of the Indians of this country. I believed then, as I believe now, that it is the duty of the Government to take charge of the Indian schools, and I believe I can point to several Indian schools of which the Government has taken charge which are vastly better than any contract schools which have ever been conducted by any denomination. I will mention the Carlisle School and the school at Lawrence, Kansas. I might mention a dozen others which have been very successful, and even more successful than the most successful of the contract schools, which, I again repeat, have been, I think, in the hands of the Catholic Church and not in the Protestant churches.

I have no complaint to make of the Catholics. They have taken possession of the Indian schools when other churches withdrew; but the whole system, in my judgment, of allowing any religious body to educate these children is wrong. If I believed, as has been stated on the floor, that the adoption of the pending or a similar amendment or an adhesion to the House provision would turn out of the schools or deprive a large portion of the Indian children of the benefits and advantages of the schools I should not vote for it; but I believe, and have believed for many years, that it is the duty of the Government to take charge of the schools and educate the children. Whether they be white or black or red, according to my idea of public policy, the duty of educating them belongs to the state."

SENATOR ALLEN, of Nebraska:

"I am not a believer in the doctrine that the Government of the United States or any State government should be burdened with taxation for the support of any particular religious denomination. I believe that we should keep clear of legislation of that kind. But I hope that the American people have not become so narrow and so bigoted that they are not willing to extend even by a liberal appropriation of money aid to any church that is engaged in educating Indian children when their education can not be

procured through schools established by the Government."

"Mr. President, I do not think that the American Congress can afford to be unjust to any class of its citizens. I do not believe that we can afford to say that a church organization or any other organization that has invested its money in the construction of commodious and valuable buildings shall lose that money in consequence of a sudden and unnecessary withdrawal of public assistance, especially when we told these people by the policy we have been pursuing that the Government would render them some assistance and some aid in carrying along the educational work they were engaged in.

Mr. GRAY. We invited them.

Mr. ALLEN. We invited them to invest money, and now it would be, in my judgment, absolutely and cruelly wrong suddenly to take the appropriations from them and by that means render their property worthless.

I am in full accord with the sentiment expressed in the proposed amendment, which is found in the following language:

And it is hereby declared to be the settled policy of the Government to make no appropriation whatever for the education of Indian children in any sectarian school just as soon as it is possible for provision to be made for their education otherwise, and the Secretary of the Interior is hereby authorized and directed to make such provision at the earliest practicable day, not later than July 1, 1898.

It occurs to me that no man can find fault with that language. There is an express declaration on the part of the Government to discontinue the appropriation of money to carry on the contract schools or to assist the contract schools just as soon as the Government can put itself in a condition where it can afford ample educational facilities for these children. With that I am in hearty accord. But I am not in favor of bowing to a sentiment which seems to exist to some extent that the Government should absolutely and without warning abandon these people and leave their property upon their hands unproductive.

Mr. President, I was in hopes that the time had passed in this country when sectarian bigotry would make its appearance in the Congress of the United States, and when any man could be moved to give utterance to sentiments that possibly he is not willing to express on all occasions in consequence of the particular and peculiar political situation existing at this time. I am not a Catholic. I am the son of a Protestant minister. Whatever religious education I have come from Protestant parents and Protestant teachers. But I supposed the time had come, at least I hope it has come, when no man is to be arraigned in this country in consequence of his religious faith, and when every man and woman may be permitted to worship God according to the dictates of his or her own conscience without being arraigned or charged with entertaining a belief that is hostile to the perpetuity of American institutions and American freedom."

"I thank God, Mr. President, this country is big enough, that the Constitution under which we live is broad enough in its principles, to take under the folds of our flag every church organization and every school organization and do ample and complete justice to all, and that, too, within the light of the doctrine that there shall be an eternal divorcement of church from state."

SENATOR PEPPER, of Kansas:

I see no better way to abolish anything than by abolishing it. If it is the established policy of the Government, if Congress has agreed upon it, and the people are satisfied with it, that the contract system of Indian schools shall be dispensed with directly, that ought to settle the question at once. To continue the matter is merely to prolong the discussion, to add nothing to the opinions of the people."

"We have a great many religious people in this country, and let it once be known that Congress has passed an act destroying forever the contract system of schools at the Indian agencies, and then arrangements will be immediately put in progress

by agents of the Government. If material for building can not be readily procured, large tenting facilities can be brought into requisition at once, and in ten days' time the benches and all the necessary accouterments and appurtenances for school work can be put in position at any one of the agencies of the United States. We send our requests and our answers by electricity now; we do not have to wait, as we did when our first President was in office; we act instantaneously. We can cross the continent from east to west in five days. So there may be no trouble whatever on that account."

THE HOUSE DID RIGHT.

Atchison, Kansas, *Globe*.]

The house did right to strike out from the Indian appropriation bill all sums for the education of Indian children at sectarian contract schools. Experience has shown that it was impossible for zealous sectarians to keep from sowing in the fallow Indian mind the doctrines of their particular faith. The temptation was too great to be resisted. The equally zealous follower of an opposing creed did the same when he got hold of the pupil, and the result was, on the whole, not satisfactory. The untutored Indian intellect could not tell whether the Presbyterian, the Baptist or the Catholic was the infallible belief. When the red child of nature has disposed of his breech-clout and thrown aside his tomahawk and feathers and learned to read, write and work for his living, it will be time to put before him the merits of some of the differing theological beliefs in America.

INCONSISTENT.

Detroit *Journal*.]

Government support of sectarian schools is inconsistent with that clause of the Federal Constitution which says 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' We do not here say that Government support of sectarian schools is a plain violation of that clause of the Constitution, but that it is inconsistent therewith we do not see how any one can deny. Any recognition of sectarianism by the Government, except in cases where moral depravity is covered with a veil called religion, is incompatible with a long-established American doctrine.

MUST BE AN END.

Grand Rapids, Michigan, *Democrat*.]

It is all wrong to propose to abandon the education of Indian children. At the same time, there must be an end, sooner or later, of paying the nation's money for the maintenance of sectarian schools. The fact that these schools happen to be under the control of any particular denomination cuts no figure whatever in the merits of the matter.

A LETTER TO THE PRESIDENT.

One of the Indian boys in the country thought to make sure of a visit home he would address the President of the United States as the person highest in authority: SIR:

I have the honor acknowledge to transmit herewith my attention and attempted solicitation you.

It is important matter of necessity to visit my parents at home in Dakota Territory that is I desire to going visit my folks at home and return to the school at Carlisle I have had been at Carlisle school for 4 years but I would like to stay away from the reservation for six years more. I am 14 years old. If it is possibility for me to visit my relations please let me know and also let me know how Mrs. Cleveland getting along or yourself. Gave the information at once. I respectful ask for instruction

Your obedient servant

"Colonel"
President of the United States
The above my request will act of next June 30.

A STORY-TELLING CONTEST BETWEEN TWO FAMOUS GENERALS AND AN INDIAN AT OUR SCHOOL.

The Sunday Press of March 22, reproduces some interesting stories related by Generals Howard and Lee when they were with us during Commencement week. We print the clipping in full:

Three men met at the Carlisle Indian School ten days ago and shook hands all round. Yet each man had been the mortal enemy of the other two, and each man had in his day fought for a different cause. It was a rare combination of erstwhile foemen. The three were Major General O. O. Howard, General and ex-Governor Fitzhugh Lee, of Virginia, and Mr. Antonio Apache, late of Arizona. General Lee as the leader of a Confederate cavalry brigade, had fought Major General Howard commanding the Eleventh Corps, Army of the Potomac, at Gettysburg, while both had waged war against the tribe of Mr. Antonio Apache on the plains before the time of the Rebellion. Each of these men was pre-eminent in the cause which he represented, and the Indian was not overshadowed in interest by his distinguished acquaintances.

General Lee bears the scars of an Indian arrow and of a Federal bullet, testimonials from the parties of both his friends of the day at Carlisle, while General Howard carries an empty sleeve to tell of Confederate lead. Mr. Apache is too young to show an autograph of war, but his father fought desperately with General Howard, and at last met his death in battle. Every one knows all about the two generals in this group, not so many of Mr. Antonio Apache.

He is one of the shining examples of the Indian race, a full-blooded Apache, who has taken a course at Harvard, has studied abroad, was Professor Putnam's assistant in the Government exhibit at the World's Fair, has accompanied Government surveying parties, and is now in the anthropological department of the Field Museum, at Chicago. Standing more than six feet, handsome as a picture, thoroughly up to date in his conversation, Antonio Apache is one of the most charming men to be met in a year's journey. As a scientist, a polished man of the world, and an original thinker in current topics, he would be notable in any company.

General Howard in a Trying Situation.

General Howard told the first story of his Indian fighting days. He said:—

"My command was having a hard time with a band of Arizona Apaches. They were well led and they fought magnificently. We had disposed of all except this picked company, which made its retreat up a narrow canyon, where it was impossible to follow them. There was only a narrow trail leading up to their stronghold, along which one man must ride at a time. I determined to go in there as a last resort, and try to bring the chief to terms. I started for the camp alone and unarmed, considerably worried about the safety of my scalp. I reached the Apache camp and found myself in a trap. A stream flowed through the little valley and the only approaches were through the narrow canyons of the river's bed. I asked for the chief, and was told that he was away. I sat down on a blanket, and half a dozen fat little children crawled up and laid their black, tousled heads along in a row on the blanket, which cheered me up considerably.

"After a little while the clatter of hoofs rang down the canyon and an Indian came riding at full gallop. His blanket flew in the wind, the feathers of his war bonnet danced in the winds, and his face was streaked with red and yellow fresco work that at a distance I believed was war paint. He rode up to me with a rush, jerked his pony on its haunches, and stood before me. I had learned as he approached that he was Juan, a chief and brother of the great Chief Cochise, whom I wanted to see. Juan heard my errand in a dignified silence, treated me as a

brother chief, and spared my life when it was in his power. It was largely through his influence with his brother that I finally made a treaty with the tribe, but Juan died in battle years afterward.

"I came to Carlisle yesterday and was introduced to this cultivated young scientist on my left, and while discussing affairs of the day we drifted into talk about the solution of the Indian problem. I found out that he was the son of this Chief Juan, with whom I made a treaty years ago, and who spared my life."

Fitzhugh Lee was Obligated to Kill an Indian.

Fitzhugh Lee chuckled and stroked his white imperial reflectively. "I never played foot ball with an Indian; but, speaking of athletics, I had a wrestling match with a Comanche brave once, without judges or spectators, and the prize his life or mine. When I left West Point in '58, I was sent out to the Plains as a second lieutenant to get some schooling in Indian fighting under 'Andy' Van Dorn. I was a youngster, and eager to distinguish myself in any way that should show up. I learned wisdom in a surprisingly short time. My company was in the middle of a merry, running fight, with a lot of energetic and impulsive Comanches on a broiling hot summer day.

"After a spirited matinee the Indians scattered, and a particularly obnoxious buck dashed his pony up a ravine through the rocks and thick underbrush. I followed him alone, and chased hard at his heels until we were well out of sight of the rest of the party. I fired at him twice on the wing, but only put a pistol ball through his red blanket that flapped wide in the wind. He rode around a rock, and when I turned the corner he had disappeared. I dismounted and started to beat up the thicket, my pistol in my hand.

"I was about to give up the hunt, when I saw the gleam of his red blanket thrown across a bush. I thought I'd get the blanket as a trophy of the chase, and stooped to pick it up, when from a boulder overhead my Indian leaped square on my shoulders, with a war whoop that put my hair on end. My pistol was knocked flying from my hand as I went down, but the impetus of the plunge sent the Comanche to earth just over my head.

"We got on our feet together and grappled, and I found myself wrestling with the Indian as I had never wrestled before. I had been pretty good at the game in West Point, and I thought of every trick I'd ever tried in my school days. The Comanche was deuced hard to get hold of. He had on only a breech-clout and was slippery as an eel. We ploughed around and struggled and grunted for ten minutes, each trying to get a hold. I had no chance to get at the knife in my belt, and I was afraid every instant that the Indian's fingers would happen on the handle of it. I was far from easy in my mind for a little while, and it was hotter than Tophet.

"At last I got a good back hold, and threw him hard, coming down on top of him like a ton of brick. Then I had nothing to kill with, so we wriggled and twisted and dug holes in the ground, until I got my toe over my pistol and hauled it to me. There was nothing to do but to shoot the Comanche through the head as he lay under me, for he would have killed me if the luck had come his way. I kept the blanket, but it took some time to get that final picture out of my mind, for I was green at that sort of work.

"The Comanche wrestler was avenged a short time afterward. In a fight with a band of the same tribe we were dismounted, shooting in a clump of trees. I saw an Indian partly sheltered, and raised my pistol to wing him if possible. As I pulled the trigger I heard the dull 'plunk' of a bow string on my left, and a Comanche arrow struck me in the left side, penetrating one lung. It was a rainy day, and the bow strings stretched, or that shaft would have been drilled clean through me. I was carried 150 miles on a mule litter, and got well after a long siege."

Twenty young Apaches, Sioux and Comanches passed the group on Captain

Pratt's piazza, on their way to school. They were chatting in good English, and looked bright and happy and neat.

"Things have changed since those days," said General Howard.

"Yes, there are some good Indians that are dead ones," said Mr. Antonio Apache.

"And there are some good Yankees, General," said Fitzhugh Lee, with a laugh.

Antonio Apache Speaks.

"That was a very curious coincidence," said Mr. Apache, with a smile. "I was not around at the time when my uncle and father were making things exciting for you, else you and I might have popped at each other from behind friendly boulders. My experience in warfare has been limited to Government scouting parties. I was called West at the time of the Jackson Hole scare to take charge of the scouts that accompanied the cavalry force which was sent out to quell this newspaper war. We rode more than 500 miles through the region of tumult and saw less than a dozen Bannock Indians in the long journey, and they were unaware that they were supposed to be on the war-path.

"One Indian was killed in the terrific war, an old man, who was one of the band of prisoners that made a break for liberty from their cowboy captors. We found his body and buried it. The list of wounded was one—a boy in the same party was shot clean through the body, the ball lodging in his wrist after going through from his back. He lay for ten days in the open air, without a mouthful to eat, and when we found him he had dragged himself several miles, looking for help. We packed him in a mule litter for more than a hundred miles, and he was well in a few weeks.

"While the surgeon was cutting the slug out of his wrist and probing the hole in his back for pieces of his shirt that had been forced in, the boy lay on his face munching a cracker and never whimpered. This was a remarkable case of human endurance in my experience.

"The average man would have died from the wound alone, or have starved to death in ten days without a bullet drilled through him. Do you wonder that the Indian boys of Carlisle can play good foot ball, General Lee?"

THE CARLISLE WAY.

[New York Tribune.]

Eastern people read of the Indian reservations in the far west, and wish vaguely, perhaps, that they might be able to visit one of them. But here in the East itself may be seen one of the most perfectly managed reservations in the world, where one may see, not simply the members of one special tribe, but picked representatives of all the Indian tribes of North America.

The school itself, with its modest but thoroughly comfortable and well-equipped buildings, cannot fail to be an object of interest to the visitor. But the plant, complete though it is, is of minor importance compared with the system of training employed by Captain Pratt and his staff.

The number of black sheep among the graduates of Carlisle is small compared with similar white schools. It is still a moot question whether the Indian has the same capacity for civilization that the Caucasian has. But whatever may be the answer to that question, Carlisle has proved that the Indian may be civilized, simply by going ahead and civilizing him.

Perhaps it is too much to hope for a solution of the Indian problem even in these days, when there are so many earnest men ready to solve any problem by writing a book about it which everybody admires, and nobody reads. But it is certain that schools like Carlisle come nearer to solving it than any other known agency. Its method is to take the Indian label off the Indian problem, stop looking at it by itself, and make it a part of the larger problem of civilization which the whole Nation is set to solve.

ANOTHER WAY OF PUTTING IT.

Alice Rollins Crane, in the Los Angeles, Calif., Herald, tries to state in a very knowing way what she knows of the Commencement exercises. In accordance with a great deal of sentiment of the west, at the beginning of a long article giving in detail much that occurred, she says:

A great, grand roundup of educated Indian children took place on February 27th at the Carlisle reservation in Pennsylvania. It was held to celebrate the graduation of the English class of aborigines, crammed with the knowledge of the white man's civilization and thoroughly conversant with all its details, who shortly would be returned to the tipis and wickeeups of their parents and allowed to relapse into a state of savagery worse than before—because it would be a civilized one.

A large assemblage of the notables of the land was present—national senators, high representatives of the army, the governor of the state and a large number of black-coated men of God, whose pious looks and fervent expressions of joy added much to the eclat of the occasion, and probably made more of an impression on the two thousand and odd persons present than on the graduates.

NO WISH TO OPPOSE.

General O. O. HOWARD in the } New York Independent. }

The whole work of the Carlisle School is comprehended in a single sentence of a young Indian physician, now practicing medicine in Chicago: "If we wish to elevate the rising generation of Indians to a higher and more enlightened condition, we must give them the same chances as have the sons and daughters of other races." Amen!

Other Indian workers, not at Carlisle, have at times supposed that Captain Pratt wished to oppose their efforts; they mistake his wish; it is simply to go further than most of them can go and put the contact with good, industrious Christian men, women and children, to the front. This so-called "outing" is so essential to rapid progress! In the school work itself his institution stands abreast of any. In the "outing system," he is ahead!

My son and myself ventured into their dining hall just before a meal. All the 600 boys and young men from little to big, in their simple uniform, girls and young women of different sizes, in their pretty short cloaks, suspended from their necks and shoulders, came marching from barrack and dormitories, and filed in quickly, each into the well-known seat at table. The excellent mistress of the dining hall sat midway upon the side of the entrances on a small dais beside a table. She quietly rose, had me "say grace"; then she said, "Sing, please!" It was the 600, with a voice like many waters, that sang "Praise God from whom all blessings flow." I never was more affected by a song. My son said: "I never heard anything like that, so solemn, so harmonious, so sweet!" It was the deeply moving charm of real praise from young hearts that were tender.

NO LONGER AN EXPERIMENT.

[St. Paul Globe.]

The Indian Industrial School at Carlisle, Pa., established seventeen years ago, by R. H. Pratt, captain Tenth United States cavalry, attracts many visitors during its commencement exercises. It has been an experiment, but it is so no longer; the Indian question is no longer the Indian problem. When 700 or 800 Indian boys and girls are here each year instructed in a common school education, each one taught some trade, instructed in methods of money-making and habits of economy, under military discipline, giving habits of order and dispatch, while with every thing the sweet gospel of Christ is taught as the foundation of character and civilization, what wonder that all who employ them say, "Give me every time an Indian for efficient service?"

FIGHTING THE WHITE MAN WITH HIS OWN WEAPONS.

Boston *Ploughman*.]

That the Indians of New England are not all extinct, but are still very much alive and anxious for their supposed rights, is made evident by the recent action of the survivors of the Narragansett tribe of Indians, which held a great powwow at the old stone meeting-house on the reservation, to consider the startling announcement that the tribe had a claim for more than \$4,000,000 against the State of Rhode Island. For many years the Narragansett Indians have been trying to press their claim against the State, but as they have been unable to properly describe their claim or to agree upon the value of it, their many efforts have fallen short of the State treasury. James N. Arnold, State collector of vital statistics, however, recently took up their cause and thinks he has discovered evidence sufficient to prove the Indians' claim. If his demand is allowed, the State of Rhode Island will be compelled to make restitution to the Indians for taking illegally, in 1758, a tract comprising what is now the towns of West Greenwich, Exeter, Hopkinton and Richmond, and portions of the towns of North Kingstown and South Kingstown, property that is now worth, by state valuation, over \$4,000,000. The wily New England redskin has waited long for his revenge for the encroachments of the early settlers, but it seems that to fight the white man with his own favorite weapons, in the courts of law, is a bit of poetic justice worthy a better chance of victory than it appears to actually possess. The Indian is likely to find the white man's law as much superior as are his instruments of warfare when compared with the arrow and hatchet.

CIVIL SERVICE EXTENSION.

Washington *Star*.]

The President has issued a comprehensive order extending the civil service rules to practically the entire Indian service, save those offices above and including that of agent, to which appointments are made by the President, and the few minor positions of a laboring character, like cooks and washerwomen. Indians who show their fitness hereafter are to be allowed appointment to any of these positions, though they cannot secure transfer to positions in the classified service outside of the Indian work. The order amends the classification of the Interior Department, so as to include among the positions classified thereunder and subject to competitive examination clerk, assistant clerk, issue clerk, property clerk, storekeeper and all other clerical positions at Indian agencies and Indian schools. It also amends the classification of the Indian service, so as to include among the positions classified thereunder supervisor of Indian schools, day school inspector, disciplinarian, industrial teacher, teacher of industries, kindergarten teacher, farmer, nurse, assistant matron and seamstress.

ONLY THERE FOR THEIR SALARIES.

Hon. Secretary of the Interior, }
HOKE SMITH
in *The Youth's Companion*.]

One of the chief difficulties about helping the Indians comes from the fact that many of the whites who have gone among them have done so simply for the salaries they receive, and they, therefore, perform only those duties that are absolutely required. In nearly all of our colleges and schools there are young men and women who are preparing themselves to go to the far east, to China, to Corea or elsewhere, as missionaries. While I have not criticized the action of our forefathers and of our fathers in the treatment of the Indians, I urge, without hesitation, that among this people can be found a field for missionary work as worthy of Christian zeal as in those countries far away from our own.

CARLISLE VS HASKELL.

Isabel Worrell Ball, is an excellent article upon the Carlisle Indian School Commencement for the *Topeka Capital*, closed her account with the following comparison between Carlisle and the Haskell Institute, Lawrence, Kansas:

Of course, I was constrained to make comparisons with Haskell all the time, and I must confess that Haskell lost nothing in my estimation. Carlisle is a splendid school, but so is Haskell. I think that Haskell is more picturesquely situated, and her buildings are much handsomer, but of course Carlisle has her gymnasium, and her art classes, her printing presses and her two excellent little newspapers, and many such improvements that Haskell ought to have, and will have, if Mr. Curtis stays on the Indian committee long enough.

AND THEY ALWAYS WILL BE.

New York *Advertiser*.]

The Government agent of the Indians of New York State was in town this week. The tribes are the Cayugas, Onondagas, Oneidas, Senecas, St. Regis and Tuscaroras. Schools on these reservations are supported by the State, yet the agent says the Indians are careless of the advantages offered them. In spite of vigorous missionary movements in favor of citizenship and division of lands in severalty, a large majority of Indians are opposed to it. The more ignorant and less thrifty Indians fear that they would not be able to sustain themselves in competition with the whites. The ambitious members of the tribes fear that it would deprive them of their leadership.

COMMENDATORY.

The Redlands, California, *Citrograph*.]

The commencement number of the RED MAN, published at the Indian School at Carlisle, Pennsylvania, is received. It is very neatly gotten up—barring a strong leaning towards ornamental type faces—and is mostly devoted to the report of the graduating exercises. The first editorial, on the first page, tells pages upon pages of truth. It says: "To civilize the Indian get him into civilization; to keep him so let him stay." In this is the whole essence of civilizing the Indian. Educate him and send him back to tribal relations, a ward of the government, he is worse than before because of his education. Get him in and keep him in.

LESS FUSS AND FEATHERS.

Topeka *Capital*.]

People who think that the Indian problem cannot be solved ought to visit the Carlisle Indian Industrial School. The old fort, constructed to defend the people of the vicinity from raids by the roving Redmen of the early hostile days, is now used to teach the descendants of those same Redmen the ethics of true living, and the best methods of becoming good citizens.

The commencement exercises at Carlisle are much the same as those of any other school, although there are fewer flowers and ribbons, fuss and feathers, and rather more of an exhibition of results.

WHAT IS TO BE DONE ABOUT IT?

St. Louis *Progress*.]

What is Secretary Hoke Smith going to do about that anti-Catholic sheet, the RED MAN, published by Capt. Pratt, at the Carlisle Indian School, an institution conducted by the United States Government? The offense has been one of long standing, and attention has been called to it repeatedly by the Catholic press. It is high time to call a halt.

BOILED DOWN SARCASM.

Syracuse *Courier*.]

The Sioux Indians are again demanding money from the government and threaten trouble if they don't get it. Another chance to settle the Indian question permanently has arrived.

RACE EVOLUTION.

It may not be wise to always be drawing comparisons between races, but what G. T. Jones in the April *Home Mission Monthly* says of the Negro, is true of the Indian. Hence in the following excerpt from his remarks if the word Indian be substituted for Negro the sentiment will be apropos:

"History presents no example of a barbarous people accepting civilization self-taught. The progress of race evolution has ever been the result of the external forces; thus, the Greeks became civilized through contact with the Egyptians, the Romans through the Etruscan, and the Britains by the Roman conquest. What was true of these peoples, is true of the Negro. The Negro must forever be a disturbing element in American progress if the whites are to remain civilized, and he semi-barbarous. The only remedy is to transform him into an intelligent American citizen."

Now the all important question is, How is this transformation of the Indian into an American citizen to be speedily and certainly accomplished? Is it possible for them to become intelligent citizens of the United States if kept in tribes away from the influences and experiences that make citizens?

INDIAN WOMEN.

The following, taken from Chief Simon Pokagon's account of Indian women, published in the *Chatauquan* is not in keeping with what this generation of Anglo-Saxons has been taught to believe, but if true, we have something to learn from the Indian:

Our girls make confidants of their mothers in their love affairs. They are not laughed at, plagued, and tormented about the young men as though it were a crime to "fall in love" (as white people call it,) but on the contrary their love affairs are seriously considered and thoughtfully talked over between mother and daughter. Before our people became citizens their custom of marriage was as follows:

The mother of the maiden who had become attached to the young man would quietly have the matter talked over with his mother, and if the union was found agreeable to both families according to an ancient custom the father and mother of the son would make up a large package of presents and take them to the parents of the daughter and demand her for their son's wife, delivering the presents to them. On entering his wigwam they would say to their son, "We have brought this girl for you a wife; take her, cherish her, be kind to her, so long as you shall live," and they were then and there declared to be husband and wife.

And yet, notwithstanding such simplicity of ceremony, separations seldom occurred. The manner in which such marriages were consummated led many strangers to the transaction to believe that the parents of the boy and girl compelled them to marry against their wish, when in fact the mothers had planned the scheme with full knowledge, consent and desire of the children.

As wives our women are queens of the wigwam, and cases are rare where they do not have the full confidence of their husbands. To their care and keeping the men give all their money and goods, which the women use as they think best to provide for the household.

THE INDIANS LED THE WAY TO COMMERCE.

Boston *Transcript*.]

Three Indian paths led to Boston. That from Taunton, not wholly unlike the present railroad in general direction, was a path of peace and importance. The path from Boston to Salem and Gloucester, again along the lines of the railway, was used in the fishing season and became the first highway of the white men in Massa-

chusetts. It is almost intact in Swampscott, where it passed along the beaches. The path from Boston to Springfield was not far from the tracks of the Boston and Albany railroad and is the present State street in the city on the Connecticut. Another and more famous path, known to John Winthrop as the Nashaway (Lancaster) path, went substantially along the tracks of the Boston and Maine railroad toward Northampton. From Springfield toward the Iroquois country (central and western New York) the Indian trail lay quite near the tracks of the Albany and New York central roads. This was the trail that brought so much misery to the Indians of New England. To the white pioneers of New England the greatest misery came along the much disputed path from Quebec up the Chaudiere and down the Connecticut. By or soon after 1600, the Indians along the upper Mississippi knew that their peltries were wanted in Quebec, in Massachusetts Bay and in New York. But the Indians were far more anxious to buy the white man's goods. Highways of commerce accordingly formed, and the best railroad engineers have not greatly exceeded the Indian in finding the easiest route. The Indians were great travelers and anxious to trade. Our national highways of commerce still follow the Indian trail. When the founders of Massachusetts desired to find the best way to New York, they consulted the Indians.

THE INDIAN IDEA OF THE MONEY QUESTION.

Chicago *Tribune*.]

The Sioux are naturally in favor of free silver, principally because silver is the only money they care for, as it is more easily counted. White Ghost, the venerable head chief of the Crow Creek Sioux, in discussing the question while in town recently, advanced some peculiar ideas regarding the matter, which are undoubtedly shared by many other members of the Sioux nation. He said when the government pays the people on his reservation the \$198,000 due them he wants it paid in silver dollars.

Gold is detested by the Indians because the coins are so small, when the sum they represent is taken into consideration. White Ghost said he could not understand why a \$10 bill should not be just ten times as large as a \$1 bill. He thinks the government should increase the size of bills in proportion to the sum they represent, even if it is necessary a \$100 or \$1,000 bill should be as large as a horse blanket. If the government persist in paying them partly in bills they would like to see the change made. But silver dollars are what the Indians want. In counting money the Sioux use the multiple of ten and find silver dollars are the easiest kind of money for them to handle.

CHEAPER.

Pittsburg *Dispatch*.]

The Carlisle Indian School is the index to the broad and liberal policy of making the Indian a good citizen. Its success is proof of the possibilities as yet undeveloped. It has shown that the Indians may be educated to useful occupations and industrial existence, and that is enough to point the way for wise national policy. It has made it capable of demonstration that it is cheaper to educate the Indian than to kill him, or keep him corralled.

PRACTICAL WORK.

Philadelphia *Times*.]

The work done at Carlisle has been practical and of a most thorough character. The course of instruction has been devoted to facts and things, and the broad and liberal policy pursued has made the Indian a good citizen, as opposed to frontier ethics of making him a peaceable corpse.

INDIAN SKELETON.

A skeleton of an Indian six feet six inches long and twenty-four inches across the shoulders, enclosed in a stone coffin, was discovered in a mound near Shelbyville, Ind., recently. The skull was of a different shape from any others found in mounds thereabout, being perfectly flat on top and back.